AYURVEDA

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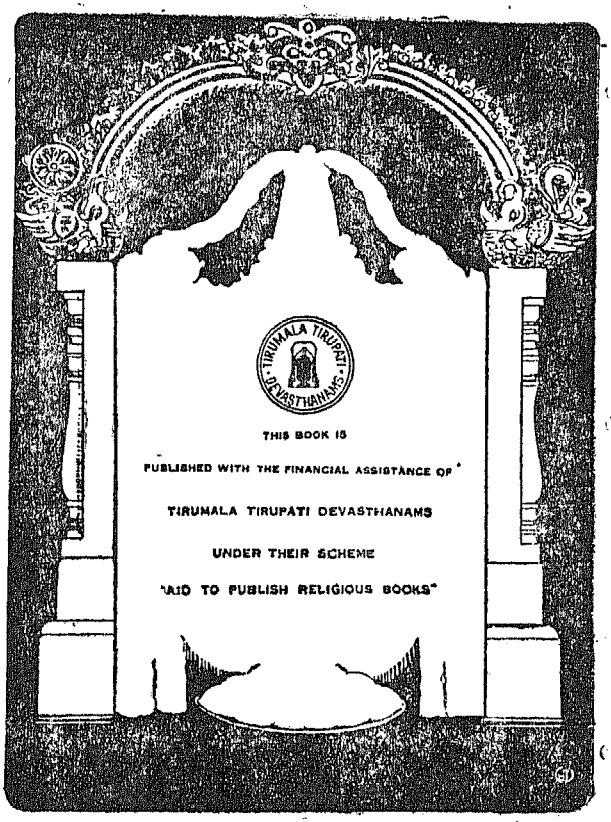
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The contents of this book are dedicated to the humanity at large. They belong to the One Light and the One Truth that pervades and is beyond the concepts of Caste, Creed, Religion and Nation.

PREFACE

About fifty thousand years ago some thinkers gathered in a forest to investigate into the cause of disease and death. They settled in the forest with a routine that makes it possible to understand the value of principled living, fresh food and to experience passive awareness amidst active programmes. They found the secret of living less busy and more active. With a positive attitude to life and death, they understood the cause of disease as our defaultation and suffering as the experience of a purificatory process. They also understood death as one of the periodical changes that occur in time in the form of ages and stages. They understood the inevitability of death and the right to prevent disease by living a life of no defaultation. Medicine was discovered as a rectification after defaultation, an atonement. From their own routine they could evolve the science of life. They called it Ayurveda. Their medicine included the plant, animal and mineral. They could train disciples with the support of the rulers and send them into the country to heal and educate. They developed their own literature that included yoga, health science, medicine, astrology and palmistry. All this they deve-

loped as parts of the one way of living, called "**Yagna Vidya.**" They could communicate with the intelligences and powers of nature whom they called "**The Devas.**"

About more than five thousand years ago (a little before the **Mahabharata War** took place) Ayurveda became a state cult and was made the state medicine. Dhanvantari, the Ruler of Kasi (Varanasi), who was himself a celebrated healer, became the head of the institution and systematised the tradition once again. It is the latest systematization of Ayurveda as far as evidence goes. Since then we find hundreds of works written in Sanskrit.

My attempt is to teach the scope and nature of the science to the common man in a nontechnical manner as possible. While translating passage from the text, I followed my own way of presenting the import to the busy modern mind. The present booklet is only by way of introduction. The booklets that follow will contain the basic principles and their application on practical lines. I thank my students and friends of the Occident for demanding this booklet and those that follow. I also thank the Triveni Press brotherhood for prompt work and neat execution.

E. KRISHNAMACHARYA

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THE SCOPE OF THE SUBJECT

Life is a pleasure to a healthy man whereas it is a misery to the unhealthy. Health is the self-proposed attitude to maintain the poise of day's work as a play without defaultation. It needs a positive science that includes prescribed principles of diet, work, rest, sleep and sex. Disease occurs in those who default. Medicine is to rectify the results of defaultation and it is discovered as an atonement. This is the scope of Ayurveda, the Science of Life.

Ayurvedic Wisdom has descended from the consciousness of the creator to his disciple, Indra (Lord of the mind and senses of this Planet Earth). A great sage Bharadwaja received it and verified it after which he could establish the science through his disciples. He received it under three headings: Hetu (Etiology), Linga (the Science of Symptoms) and Aushadha (the knowledge of curative substances). The following sages are foremost among the disciples of Bharadwaja.

Angiras, Jamadagni, Vasishta, Kasyapa, Bhrigu, Atreya, Gautama, Sankhya, Pulastya, Asita, Narada, Agastya, Vamadeva, Markandeya, Aswalayana, Parikshi, Bhikshu, Kapinjala, Viswamitra, Asmarathya, Bhargava, Chyavana, Abhijit, Garga, Sandilya, Kaundinya, Varkshi, Devala, Galava, Sankritya, Baijavapi, Kushika, Badarayana, Badisa, Saraloma, Kapya, Katyayana, Kankayana, Dhaumya, Maricha, Sarkaraksha, Hiranyaka, Lokaksha, Paingi, Saunaka, Sakunya, Maitreya, Maimatayani, Vaikhanasas, Valakhilyas.

Of all, Punarvasu systematized the science and imparted it to his six main disciples. Agnivesa, one of the disciples, imparted to his disciples as the first version of composed aphorisms. Then we have the all comprehensive treatise called Charaka-Samhita which is vast, profound and well-arranged. It has enjoyed name and fame through centuries as the standard text-book for students. The range of the subjects dealt with is as follows :

1. A discourse on longevity, health and disease.
2. Introduction to Materia Medica of the first group of six hundred drugs.
3. Quantitative Dietetics.

4. Qualitative Dietetics.
5. Natural urges of the constitution.
6. A discourse on senses and sense organs.
7. Therapeutics in brief.
8. Therapeutics in detail.
9. Three basic desires of life (longevity, wealth and happiness).
10. Death and rebirth ; strength, health and disease.
11. Three types of Physicians and three types of therapies.
12. The three basic tissues of the constitution.
13. Cures by using oils and fomentations.
14. Hospital, Store of Medicines, First-Aid.
15. The duties of a good, qualified physician, treatment on right lines and wrong lines.
16. Head diseases and their treatment.
17. Swellings.
18. Abdominal diseases.
19. Classification of diseases.
20. Undesirable changes of constitution like obesity, emaciation, insomnia and over-sleeping.
21. Regulations in diet as therapy.
22. The blood tissue, its science and therapy.
23. The origin of man and diseases.

24. Taste difference and curative nature of drugs.
25. Properties of various foods and drinks.
26. Good and bad physicians identified.
27. The heart and ten main blood vessels.
28. Diagnosis and treatment of:
 (a) Fevers
 (b) Bleeding from various parts
 (c) Tumours
 (d) Urinary diseases and diabetis
 (e) Deep diseases of skin
 (f) Consumption
 (g) Insanity
 (h) Epilepsy
29. Digestive functions.
30. Epidemics.
31. Examination and Diagnosis.
32. The Circulatory System.
33. Physical and Mental Diseases.
34. The Real Teacher and Student of Medicine
35. The method of conducting examinations for Medical Students.
36. Applied Spiritual Science: Intellect, Memory, Past Lives and Present Happiness.

37. Embryology.

38. The Individual and the Universe.

39. Organs and their functions.

40. The Science of Pure Life and Healthy children.

41. Span of Life, Natural and Unnatural death, Indications of Death.

42. Signs of Good Prognosis.

The coverage of subjects makes the book (Charaka Samhita) a regular text-book of students. Even today it remains as young as it was. Another leading text-book which enjoyed this much of popularity and service-ability is Sushruta Samhita. Besides there are many treatises of the ancient scientists like Madhava Nidana, Astanga Hridayam and Bhela Samhita. We have quite an ocean of literature in Sanskrit. The purpose of this booklet is to introduce the coverage of the science to the Reader.

AYURVEDA

Ayurveda is the science of span and how to maintain it healthily. It is mainly the science of health and not the science of disease and its cure. Science of disease is negative in its very nature and we have seen the defects of getting trained in the negative way. There is a progressive deterioration of human health parallel to the progressive development of the science of disease. This is the experience of the twentieth century. Now it is time to look to a positive dimension like the science of health after knowing which we have the right to know about the disease and its cure. This is the logic you find when you follow the study of Ayurveda.

The origin of Ayurveda is described in the ancient texts. Of course, it is described in an esoteric way as it is usual with all the other text-books of true sciences. One sage named Bharadwaja lived about 6,000 years ago. He wanted to know the secret of longevity. He sat in meditation and found himself in the presence of the king of a group of Devas of the mineral and the plant kingdoms.

He named the king of the Devas as *Indra* who received his Light from the Four-faced Creator. From Indra the science of span descended to the mind of a Deva called the year-God, Daksha. From him, the wisdom descended to the mind of the twin Devas (Aswins) who presided over the two halves of time cycles. Having experienced this scene during his meditation, Bharadwaja received the wisdom of Ayurveda. Bharadwaja imparted the wisdom to many sages.

Kings became adepts and patronised the science. They prepared two groups of disciples who served the public. One group was trained to initiate the seekers among the public and make them adepts. The second group went round with all equipment to heal the people in city, country and town. The first group was called the band of Susrutaas and the second group, Charakaas. In course of time they made their own teaching notes with minute chapter divisions. The standardised versions of these teaching notes are called Susruta Samhita and Charaka Samhita. The word Samhita means a collection. So we have the first two earliest collections of the written version of the science of Ayurveda. Subsequently, there are hundreds of books about Ayurveda in Sanskrit. They are also more or

less traditional and authoritative and scientific in their nature and composition.

Any scientific treatise on health and healing is bound to throw light upon the finer forces and the subtler vehicles that make up the human constitution. The cause of our living is not physical. In fact the physical body is one of the ultimates of our living. It is only the shape of the thousands of lights that are shining in the name of energies and intelligences. Man is the indweller and not the body. Between man and the physical body there are thousands of subtler vehicles which can be called the Ashrams of many intelligences and their forces. Any branch of healing science is bound to speak of these subtler vehicles and their functions (some of them, though not all). Since every scientific horizon on the subject of healing includes the knowledge of disease and medicine, the student is expected to have a good understanding of these intelligences, energies and vehicles with a good system of division and grouping.

In the modern age we have this grouping re-discovered by Dr. Samuel Hahnaemann in his homoeopathic treatise. From the translations of the Upanishads and the Yogic

literature in Sanskrit, we have a fairly clear idea of these vehicles. Through the works of H. P. Blavatsky and Alice A. Bailey there is a high degree of illumination among the occidentals about these vehicles. I can venture to put forth that the sincere occidental student is more familiar with these subtler vehicles, intelligences and energies than the average Indian today.

The vital body, senses and the mind form the field of study of health and disease in Ayurveda. The theory of the vital force and the vital body in Ayurveda is identical with the same in homoeopathy. No sane mind is made to believe that the physical body is an entity. It is the risultant of many subtler happenings and has no existence of its own. Appearance to the senses is often misunderstood as existence.

THE CONSTITUTION OF MAN

The constitution of man is understood as two-fold, three-fold, four-fold, five-fold and seven-fold. The co-existence of the spirit and his nature is two-fold (Purusha

and Prakriti). The triple principle of matter, force and consciousness is called existence. This is the three-fold division. The indweller (Love), his creative intelligences, the energies and the atoms of the matter form the four-fold principle. Matter, vital force, mind, intelligence and the will to live, put together, form the five-fold principle. The five items are termed as Annamaya, Pranamaya, Manomaya, Vijnanamaya and Anandamaya. The seven-fold division of the ancient scriptures is necessary for those real healers who work for the humanity.

For the present, let us take up the vital body and its functions as described in Ayurveda. The vital body of the healer is the same as the etheric and the astral bodies of the spiritual student. It is called Pranamaya Kosa. The equilibrium between matter and vital force is the cause of the span of life. It makes the individual mind manifest. Then the mind begins to throw light which we call understanding, discrimination and right action. At this stage the light is called Buddhi, the fourth plane of existence. This is the light which is thrown upon the physical, vital and the mental bodies to know what is there, how it functions and what we are to do with it. The total wisdom is what

we call the science of Yoga. In the more ancient days it was called the science of the Veda, a part of which was Ayurveda.

Three functional centres are described in the vital body. They are creative, combustive and pulsative. They are respectively called Sleshma, Pitta and Vaata in Sanskrit. Sleshma is also called Kapha. These three work as three functional whirlpools. The first one is the cause of intake. The second one is the cause of pushingout. The third one is the cause of poise between the two opposing forces. The first force makes the constitution admit food, drink, air, light, sound and thought to be utilised for tissue building substances, potentialities and seeds. The second force utilises the products as the fuel for the engine. It then produces combustion to make the energy centres manifest the energies of space. In this process it decomposes the tissues and pushes out the elementary substances of the mineral and plant kingdoms as the excretes. The first centre works out the building of the seven tissues in the constitution. The seven tissues are :

1. Rasa (Plasma)
2. Rakta (Blood)
3. Mamsa (Flesh)

4. Medas (Cortical tissue)
5. Asthi (Bony tissue)
6. Majja (Marrow)
7. Sukra (Reproductive tissue).

The second centre works out the tissue destruction for utilisation. The third centre keeps the pulsations of the centripetal and centrifugal activities in poise. The first centre is the creator, the second centre is the destroyer and the third centre is the cause of the preservation of equilibrium and this is the real cause of the span of life.

HEALTH AND DISEASE

When the three centres are functioning in equilibrium it is called health. When the equilibrium is disturbed it is called ill-health. The effects of health or ill-health are felt by the mind as sensations and feelings. When there is health, the inner man responds to the environment and to himself in terms of right understanding, right behaviour and right speech, the sum total of which can be called the right relationship.

A disturbance in each of the three functional centres causes an automatic disturbance of the other two. Each centre, when disturbed has its own manifestation of abnormalities on the plane of mind, senses and matter. When the centres are functioning normally they cause the tissue building, tissue utilisation and tissue economy regularly. The first centre produces all the membraneous tissues, the harder tissues and the 'mucus' that is required to produce the tissues. The second centre produces tissues that cause combustion, digestion and utilisation. For example, the blood, the digestive juice, the secretions of the liver, spleen and the pancreas, etc. The haemoglobin of the blood reacts with the oxygen of the respiration to conduct combustion. The digestive juices react with food and drink to produce the required combustion. These are but a few examples. The third centre produces pulsations that cause the nerves and the muscles pulsate (expand and contract). This is the cause of respiration, circulation and heart beat. This is also the cause of the peristalsis of the various organs and their parts. This is also the cause of the nerve tissues responding to the mind and the environment. If the blood vessels make strange movements to conduct the circulation of the blood, it is due to this.

If the alimentary canal conducts the function of digestion, it is due to this activity of the third centre.

A disturbance of the centres produces a functional defect of the centres. These defects make the results felt on the plane of mind, senses and the physical tissues. A disturbance of the creative centre produces unrequired tissue material like pus, phlegm, mucus (and the various secretions). It also causes the various growths and outgrowths and unnecessary multiplication of cells (one manifestation of which is called the cancerous tissue). A disturbance of the second centre causes over-production of the digestive acids, bile, pancreatic juice and the disturbance of cholesterol in blood. Another disturbance of the same centre produces a lack of production of the above tissues. For example, acidity and dyspepsia are the results of the disturbance of the same centre. Another disturbance of the same centre produces diseases like emaciation, wastage of tissues. A disturbance of the third centre causes the alimentary canal lose its power to pulsate. It results in gas formation, bloating and tension to the lungs and the heart. Wind accumulates in every fold of the alimentary canal. Another disturbance of this third centre causes the

nerves to respond with less and less efficiency, This results in loss of sensation in patches and parts, numbness, tingling, smarting, pin-pricking sensation, burning, debilitating pains and temporary or permanent paralysis of parts or limbs.

THE CAUSE OF DISEASE

Why should a disturbance take place in these centres to produce a disease ? The causes exist in our misbehaviour with food, drink, sleep, work and sex. A proper behaviour maintains health while misbehaviour produces disease that results in some form of suffering. Suffering or discomfort has a double function. It indicates that there is something wrong in the constitution. It also indicates that there is something wrong in our behaviour. Above all, it is also a penalisation or atonement caused by nature which induces us to understand what to do and what not to do. This is in accordance with the minor functions of the Law of Karma. Anyhow, it is to be understood that the pain or the discomfort is not the disease. The attempt should be to

rectify the constitution and our behaviour. Without such a procedure, if we try to treat for the pain or discomfort, it is highly dangerous. This is one of the vital points that are forgotten in the present century. Any attempt to kill pain is rightly an attempt to kill the indweller. Pain is a warning and a message. To kill pain is to kill the messenger who conveys news that the territory is being attacked. Treatment is rightly understood as the process of reestablishing health and not killing the pain or the disease. " Select medicine for the patient and not for the disease " says the homoeopathic dictum. Same is the principle with the ancient-most science, Ayurveda. No sane system can accept disease as an entity to select medicine for.

Five collections of the original authors of Ayurveda include the five books that are authoritative. They are :

1. The collection of Charaka
2. The collection of Susruta
3. The collection of Kasyapa
4. The collection of Bhela
5. The eight branches of specialisation.

Each of these text-books contains 120 chapters that cover the whole syllabus. The syllabus

includes the eight branches of specialisation. They are as follows :

1. The constitutional treatment : (Kaya)
2. The treatment of the organs of the head and the neck ; (Salakya)
3. Extraction of foreign matter from the constitution ; (Salya)
4. Treatment against poisons ; (Vishagara)
5. Treatment of the psychic diseases ; (Bhuta Vidya)
6. Pregnancy and child-birth (Kaumara)
7. Regeneration of tissues (Rasayana)
8. Rejuvination (Vajikarana)

SOME FUNDAMENTAL POSTULATES

1. Span of life is the arranged unity of matter, senses, energies and the consciousness I AM. It is the spell of life that sustains these parts in one.

2. Span is continuity of similar units of action joined in alternating succession.

3. Repetition makes continuity. Repetition necessitates alternation. It includes dissimilar phenomena in similar alternations.

4. Unit-force, unit-consciousness and unit-matter form the triangle of existence.

5. The consciousness that shines forth is the real person. The rest is fabricated as his own subsistence. Consciousness manifests only through the vehicles that are formed of subsistence.

6. Solid, liquid, gas, fire, ether, mind, time and location constitute the eight states of substance. When sense is manifest they are conscious. When sense is not manifest they are unconscious (It means that they are conscious in a constitution and unconscious as the substances outside a constitution).

7. Consciousness manifests qualities objectively and subjectively. Qualities belong to matter, mind, buddhi and soul. The qualities of matter, mind and buddhi are of two types. (a) Common qualities (b) Uncommon or distinguishing qualities. It means that the soul, being universal, has no distinguishing qualities.

8. Action exists different from everything. It works independently to bring the eight

forms of the substance into the oneness of a unit existence. Then the indweller shines forth and then the action can be directed by the indweller in a progressive and protective way. When directed in such a way the action is called good karma (For example, protecting health, healing and all curative efforts).

9. The existence of the parts and the whole to everything is an un-erring law of nature. The existence of anything includes the nature of the whole, the nature of the parts and their natural fitness.

10. The substratum of all qualities and actions is " Substance. "

11. Qualities are inseparable units without action (Existence)

12. Action (Karma) makes composition and decomposition of the various forms of substance. It does so to make the qualities manifest. Action works independent of substance and quality. It operates according to the law of pulsation and the law of alternation.

13. Following the chain of cause and effect in nature keeps karma clean. Following the chain of one's own motives and actions creates karma that binds.

The above postulates show that the Science of Health and Healing is a part of the eternal wisdom which exists in nature and which is read by man as a scripture from time to time. The legibility of nature's script depends upon the candle power of common sense in the reader. For this reason, the authors of Ayurveda called it Veda (impersonal wisdom).

The constitution which we call the physical body is explained as the equilibrium of the various substances, forces and intelligences. The physical body is only a resultant of forces and not at all an entity. It has no existence as itself. It exists as the result of its parts which stand as units of the part and whole. The equilibrium that is described by the scientists is the main thing that is to be grasped by a healer. The process to keep up this equilibrium forms the practical lessons of this science. The whole economy depends upon the equilibrium. The very purpose of the creation of the various vehicles and their functions is to play the note of equilibrium. External objects exist to the sense organs. The senses exist to the mind. The mind makes its manifestation through the various mental faculties. All these things put together form parts of the machine of objectivity

to find the background as something separate. This background is what we call time. It necessitates the right use of time, mind, senses and the external objects. The right use is known by perception, intuition and sometimes through experience. When the right use is made, then the operation of mind and body is normal. Then the production of the various tissues runs uniform. When the equilibrium is disturbed, it works as disease cause.

Three things cause disturbance of equilibrium,

a) Misuse
b) Overuse. and
c) Disuse.

Of the above factors (time, mental faculties and the objects of the sense organs), examples of misuse of time are: Sleeping during the day, working during nights, thinking while taking rest and responding wrongly to the seasonal effects: (1) Palliating the heat of summer with ice-cool drinks (2) Very hot water shower during winter (3) Cold water bath after exposure to heat, etc.

Disuse is characterised by not using the body, postponing things to be done and a tendency to escape from duties and

responsibilities. Such oddities of behaviour indicate the existence of some disease according to homoeopathy. The starting point of disease (called psora in homoeopathy) is self-proposed by the would-be patient. Even according to homoeopathy we should accept such behaviour as the real cause of the disease. It is the cause of disease in the first step (according to Ayurveda) and then it works as the behaviour of the diseased mind. During the subsequent steps (according to homoeopathy) the body and the mind constitute the background of health and disease. A balanced utilisation of time, mental faculties and the objective substances keep one healthy. Health is always understood by the ease, comfort, happiness and taste for good living. The soul shines forth through the mind and the faculties of the sense organs. It transforms the mind, body and senses into awareness of work. The soul reflects upon the surface of these lower principles just as the Sun reflects upon the ripples of the lake. At the same time the soul is a passive observer of all the activity, as a result of which it is beyond all the pathogenic effects. Disturbance in the physical tissue cells is caused by the disturbance of the three functional centres of the vital body (Etheric body).

A disturbance of dynamism and inertia is the cause of diseases whether physical or mental (dynamism, intertia and poise are the three basic qualities of nature. Without these three qualities there is no existence-physical or mental. They are called the three gunas: Rajas, Tamas and Satwa. When the first two exist in equilibrium they disappear and the third one functions. When the equilibrium is disturbed they make their appearance in alternation as the pairs of opposites. They condition the mind and its behaviour towards food, drink, work, rest and sex. Hence they produce diseases).

Mere physical disturbance can be rectified by therapies based on religious and spiritual routine and regulation. If the digestion is temporarily disturbed, you can reduce the diet for a day or two or you can maintain on liquid food or sometimes you can observe a holy fasting (fasting is different from starving) for a day or half day. Diseases deeply seated in the mind inevitably require the aid of spiritual practices, scriptural discourses, food regulation and meditation besides medication.

THE THREE BASIC TISSUES

Tissues are popularly considered differentiations of the material body. Remember that the process of differentiation is not physical. It is rather mental in the sense that the mind belongs to nature. All the behaviour of the production and reproduction of the constitutions belongs to the mind of nature. Same is the case with the tissue formation also. The three functional centres of the vital body which are called Vaata, Pitta and Kapha produce their own tissues which are basically three and which are called by the same names. Vaata produces the peristaltic tissue called Vaata. Pitta produces the combustive or the consuming tissue called Pitta. Kapha produces the mucus tissues called Kapha or Sleshma. These three tissues are produced on the etheric plane as bases, producing their qualities. These etheric (non-physical) tissues produce their own qualities and assume the fabric of the three physical forms that build up the cells of the seven tissues.

The three basic tissues and their functional centres are based on the three qualities of

nature. The creative centre Kapha, is the result of Rajas or dynamism. The consuming centre Pitta, is the result of Tamas or inertia. The pulsating centre, Vaata, is the result of Satwa or poise. They are the correspondences of Brahma, Siva and Vishnu aspects of the Cosmos.

How can we make an objective study of the three basic tissues and find out their properties? An objective study is not possible while it is possible to find out their properties through their behaviour. An objective study is impossible just as it is impossible to make an objective study of one's own consciousness. There is no objective existence to any of the three tissues when the constitution is healthy. When everything is perfect they exist to you like the drops of water to ocean. Only when there is a wave you can feel the wave of water different from the ocean. When the constitution is in equilibrium, these tissues work with the oneness of existence. They are the cause of the heat and cold regulators of the constitution and also the pain and pleasure sensations of the mind. They are responsible for the metabolic functions and the whole economy of the constitution. When the foetus grows in the womb, why does the heart begin to beat, why does the respiration start after the birth? Why is the

intake instinctualised at birth ? It is the equilibrium of the three functional centres and the functioning of the three invisible (non-objective) tissues that is responsible. When the equilibrium is disturbed we feel the presence of one of these three tissues or their permutations. Spend some time to understand the following features :

1. When you feel a sensation of dryness in any part of the body it is due to a disturbed tissue of Vaata. When the peristaltic tissue is ill-balanced then the membranes appear dry and withered. In the advanced condition, the skin appears dry and wrinkled. A whole limb, a part of the body or a lateral half may take the change gradually. Sometimes the whole skin is dry and withered, sweat becomes scanty or disappears totally. Coldness is another feature of Vaata disturbance. The circulation of the finer ethers is impeded and it results in the retardation of blood circulation (The circulation of blood and the pulsation of the blood vessels are all due to the Vaata tissue working on etheric plane). Frailness and loss of stability is another strong indication. A part affected by Vaata disturbance becomes frail. It means the person feels it very light not weighty enough to keep it stable. It moves and vibrates. Subtle movements of

nervous type either voluntary or involuntary, belong to this defect. So it produces trembling, jerking and shivering. The various nerve troubles lead to the hysterical or the epileptic behaviours on the one side and the various degrees of paralysis on the other side.

The surface of various parts becomes rough, losing the natural brilliance of life. The eyes and nails lose their glitter, the hair loses its shining and the skin becomes rough. Sometimes the teeth lose their shining and put forth a dull white appearance which soon changes colour according to the nature of decomposition. In course of time the features of the person become more and more distinct. Parts of the body appear more distinctly since the person grows more bony and angular in structure.

2. When the pitta tissue is disturbed the face appears greasy. The skin appears oily and when pressed you can sometimes feel it in the greasy sweat. The oily substance produced is too volatile. It disappears in cool weather and reappears in warm weather. The body emits heat in parts or the whole. The skin is often hotter to touch. Taste gradually turns acidic, salivation is acidic and there is the secretion of acids much more than required.

Sharp pain and burning in the stomach, foodpipe and the gullet are often noticed. There are frequent nausea, distaste, vomitting sensation and pungent smells with the respiration and eructations. Any pain or burning or any suffering is rather sharp and violent. Much of the time the person is ill-humoured and irritable. (The Vaata patient is also ill-humoured but in a less violent and a more debilitated degree).

3. When the Kapha tissue is disturbed it creates heaviness of the parts. Sometimes the whole body is felt so heavy that the person cannot feel like getting up or lifting a limb up. There is coldness of the body with soft and smooth texture, characteristic of sluggishness and lack of resistance. The parts are puffy, bulged and sometimes swollen with a greasy, shining surface. Oedama and pitting by pressure are present. The eyes are often puffy more particularly in the morning after sleep. The saliva is sweetish, sticky and in some cases appears like threads. In advanced cases as in old age saliva is tough and ropy, very difficult to remove. Some constitutions have over-production of phlegm. Catarrhal condition of nose, throat, eyes and ears is more frequent. The person though leans at first soon grows blond and plumpy when the

Kapha tissue is disturbed. All the angular features become round and the person grows static and passive in mind and senses.

Of course, it is very rare to find one of the three tissues being disturbed exclusively. Hence you cannot find a typical case of a single tissue disturbed. There will be generally a simultaneous disturbance of the three tissues and a simultaneous manifestation of the three pathogenic conditions in various blends. No single angle of the equilateral triangle can be disturbed. The leading features give the clue to understand the most disturbed tissue of the three, while the various other symptoms and the details of behaviour give us the permutations and combinations. The disturbance of one tissue sets chain actions in the other two tissues and the chain actions continue to produce minor and subtler disturbances. A study of the constitution in the light of the disturbance of the three basic tissues is one of the essential merits of a real doctor.

The symptoms and the pathogenic states that indicate the disturbance of the three basic tissues are temporarily antidoted by producing antipathic measures. In conditions that are not better by antidoting it is not only useless to use the antipathic measures, but also undesirable.

THE SEVEN TISSUES

Just as the seven planes of existence come from the three God heads of creation, we have the correspondence of the seven tissues of the human constitution being produced by the three basic tissues. The ancient scientists discovered the functioning of the septenary in everything including the biological organism. The seven tissues are first produced on the etheric plane in a beautiful design like the rainbow. It is on this plane that we have the perception of the seven colours and the seven overtones of music. Space is one of the original specimens of nature that contains the oneness (one base substance) of sound and colour. This one base forms the channel of the utterance of the atoms in the solar systems. Between these atoms and the solar system there are the planets and the constitutions of the evolving beings worked out into the seven tissues. The seven tissues on the etheric plane gather minerals, water and air. Then they synthesize them into the physical tissues.

They are:

(a) Rasa or Plasma

(b) Rakta or Blood

(c) Mamsa or Flesh
(d) Medas or Cortex
(e) Asthi or Bone
(f) Majja or Marrow
(g) Sukra or Semen

Rasa tissue governs the water economy of the body and functions as serum.

Blood is the economy of blood chemistry. Flesh is the cause of the muscular fibres and ligaments. Medas produces brain cells and constructs the gate-way between physical and mental vehicles. The bony tissue is the cause of the contents of the bone, nail and teeth. Marrow is the cause of the under-current tissues that work the harder tissues. Semen indicates the reproductive tissue in both the male and the female. These seven tissues are not the substances but they form the energies which work out the economy of the constitution.

Taste as an indication of curative value is given some importance in Ayurveda. The human constitution is made up of the five states of substance in nature. They are solid, liquid, air, fire and ether. They form the ladder of the awakenings of consciousness. The mind contacting solid and liquid (minerals and water) forms the first rung of the ladder. It is the double medium of what we call taste.

Water serves the mind as the primary medium of taste while earth serves as the secondary medium. The remaining three states (Air, Fire and Ether) form into various ratios to produce the different tastes as the upper rungs of the ladder. Sweet, sour, salt, spicy, bitter and astringent tastes are the six modulations of human taste, described by the ancient Scientists and Philosophers. An intricate study of the relationships between mind and matter made them tabulate the following results :

A. Sweet, sour and saltish substances possess the capacity to rectify the disturbances of Vaata.

B. Sweet, astringent and bitter substances should be used to cure Pitta disturbances.

C. Astringent, bitter and spicy substances rectify Kapha disturbances.

This is by way of general indication since there are exceptions and excellences in certain medicinal substances. The approach through taste is only one of the five keys of the mind and should not entirely be depended upon. There are rare substances like Amalaki (**Emblica Officinalis**) which has an admixture of many tastes and which is famous in rectifying the disturbances of all the three basic tissues and their combinations.

CLASSIFICATION OF MEDICINES

1. There are three categories of medicines :

a) Those that rectify the defects of the tissues.

b) Those that improve and replenish the three tissues.

c) Those that contribute to preserve health in the absence of any disease.

There are some drugs like Amalaki and the various types of honey that are capable of conducting the three functions.

2. Medicinal substances are again of three types :

a) Substances taken from animals.

b) Substances taken from plants.

c) Substances taken from minerals.

A. Milk and milk products, various types of honey and the parts of animals come under animal drugs. The bile, fat, muscle, marrow, blood, flesh, stool, urine, skin, semen, bone, ligaments, horn, nail and hair are the parts used as medicines from animals.

B. The five metals (copper, silver, tin, gold and iron), their combinations and products, calcium, silicates, arsenic compounds, gem stones, salt and chalk are the minerals that are used generally as drugs. (It is remarkable to notice the absence of mercury in the list. The ancient Ayuryedic systems of treatment do not appear to encourage the use of mercury. Evidently, it is a post-Buddhistic therapy, which has come into prominence from the great scientist Nagarjuna who belonged to first Century A. D. The word Rasa indicates mercury since the date of Nagarjuna. Before that, we find the word Rasa used in the Ayurvedic texts to denote the water tissue in the human constitution. Regeneration of the 7 tissues is called Rasayana. The same word Rasayana is used in tha post-Buddhistic medical books to mean treatment with mercury compounds).

C. Plant kingdom is classified into four groups:

1. Vanaspati is the group of trees which bears fruits without flower (Example, the Banian and Fig).

2. Vaanaspatya group of trees bear flowers that become fruits.

3. Oshadhis are that group of plants which die as soon as they bear fruit. All the cereals, annuals and bi-annuals among the foodgrains belong to this group. Plants like Banana also belong to this group.

4. Veerudh group of plants are those which spread on the ground with branches. The roots, juices, secretions, bark, fibre, latex tender leaves, alkaloids, fruits, flowers, ashes, oils, thorns, ripe leaves, adventitious roots, rhizomes, sprouts, epiphytes and liquid extracts of the various plants are used as medicines.

Punarvasu, the ancient scientist, has given sixteen roots, nineteen fruits, four fats, five salts, the urine of eight animals, the milk of eight animals and finally six plants used as emitics and eliminatives as the syllabus of his Materia Medica.

Identifying the drug plants is one problem. Knowing their medicinal properties precisely is another problem. We are advised to go round the forests with the cowherds and shepherds with nomads and gypsies and know the plants by names. There is no use of knowing a plant without name or knowing a

name without the plant. Using a medicine without knowing its properties is as dangerous as using a poison or an explosive weapon. Even a deadly poison can save life when we know how to use it.

DIETETICS

1. One should discover the quantity of food he can eat to assimilate. This depends upon his power to digest. It is the proper quantity that gets digested in proper time and is included in the metabolism in the shortest period without disturbing the equilibrium of the three basic tissues. (When disturbed, these three basic tissues turn against the constitution as disease-producing agencies). "The Lords of Vibration (Rudras) roam about the earth as the Devas of the vehicles. They use our food and drink as their weapons to hit us in case of misbehaviour" says Yajurveda.

2. The quantity of intake should be sensibly altered with its quality. When the items are more nutritious and heavy the

quantity should be reduced. When it is light with items like corn flakes (which should be preferred when the constitution is indisposed with kapha disturbance) then the quantity may be increased to normal. Various types of rice, soya and other cereals, roots and meat should be taken in reduced quantities.

3. Light foods which stimulate the appetite carry the properties of Vaayu and Agni (pulsation and fire). They are never harmful to anyone under any conditions. (Exploded flakes of rice and wheat, dry dates, grapes, raisins, cereals soaked in water, leaves and flowers of green trees and the various fruit juices come under this category). It is not dangerous if such articles are consumed in good quantities up to satiation. Anyhow it is better to stop eating before one feels satiated.

4. Heavy foods like milk and milk products, meat, eggs, roots, sweets and nuts carry the qualities of earth and water. By nature they suppress appetite since they satiate easily. It is exceedingly harmful to consume them in excess. (The only exception is the person whose appetite progressively increases by a continuous application of physical exercise and the power to digest. Even then overeating kills the stomach as the age

advances). Whenever the lunch or dinne includes heavy foods, take only three-fourt or half of your capacity to eat. Even in th case of light foods, it is not proper to develo the habit of eating to the full.

5. After a dinner or a supper one shoul not find his belly or hypochondria bloatec Eating-should not impede sleep, walk, talk laugh and cough. At the same time hunge and thirst should be answered properly.

6. Let there be only one, two or thre or four programmes of eating, trained properly Let there be no eating or drinking in between It is always detrimental to eat once again a little while after a feed. It is highly injurious to health especially if one eats rice boiled corn flakes, or preparations made of flour of cereals, a few hours after a meal. Even when hungry such rich foods should be consumed with a high sense of proportion.

7. If you control eating while still feeling that you can eat more, it is the best method to follow. By doing so, you can enjoy eating until your advanced years.

8. Heavy foods which include the following items should be consumed only occasionally.

They should not be eaten regularly: Dried meat, dry vegetables, pickles, lotus and preparations made by boiling butter, milk and cheese. Do not eat pork, beef, buffalo meat, fish, black soya and peanuts regularly or frequently. Never use curd, butter or cream at night. Study the items which keep up your health individually. Particularly use them as the regular items of your diet. Brown rice that is harvested in sixty days after seeding is the best for daily food. Soya, rock-salt and amalaki (Emblica Officinalis) are to be used daily. Collected rain water is the best to drink. Ghee should be a regular item. Items like honey, cow milk, goat milk, amalaki, lemon and green vegetables when used regularly bestow health and prevent the attack of diseases.

9. A person having brilliance in complexion, happiness in disposition and a natural grip of strength that lasts long up to a very advanced age will tell you unfailingly that he is regular, economic and scientific about his diet. Let your eating be meaningful of maintaining the constitution, at the same time enjoying the taste within the limits of need.

A ROUTINE TO KEEP UP

Those who wish to have a long and healthy lease of life should know the value of practising the following routine:

1. Habituate to get up from bed one hour before sunrise. For a few minutes, plan the day's routine. Estimate your assets and liabilities of the day. Then for a few minutes try to understand the position of your physical and mental health. If you find any affliction try to locate the cause and plan to eliminate it. Then recite a line or two from the scriptures and ponder on the meaning.

2. Apply sesame oil to the body including head, ears, palms, and soles. Have moderate physical exercise in the line of few Yoga Asanas selected for your constitution. Then clean your teeth with the soft tuft of a stick freshly plucked from a living tree. (The following trees can be selected: Morgosa, Banian, Karanja, Khadira, Calotropis or the root of Achyranthis Aspera). Cut the stick to exclude the nodes or hard shell points. Then clean the tongue with a silver, gold or copper tongue-cleaner.

3. Begin your bath just before sunrise. Invoke the Devas of water, fire and electricity by uttering the prescribed stanzas while washing parts of your body. It is always better to take a bath in running water or at least a clean lake or tank. It is healthy to the skin and the constitution to use properly medicated powder or soap.

4. Change clothes after a bath. Immediately sit down in a comfortable posture and make your brow mark to meditate upon the brow centre. Your duties to the Deva kingdom (your meditation) should be finished within a duration of one hour, after sunrise.

5. Keep your hair, moustache, beard and nails close cut. (Do not grow beard and moustache).

6. Do not go out into the town without shoes, head cover and a stick in hand.

7. Smile to the youngsters when greeted and wish good to them. Salute the elders and scholars with your head bent. This makes the thought forms work in positive direction to improve the health, learning, fame and moral strength of both. Always better smile before the other person smiles.

8. Eat and drink with a pleasant and well-disposed mind. Do not eat when the mind is ill-disposed. Your positive mood makes food charged with strength and brilliance. If you eat in a bad mood, your food produces vibrations of sickness.

9. Stop for a few seconds and venerate with your head bent when you see a temple or sacred place.

10. It is as unwise as it is dangerous to suppress urine, stool, flatus, vomitting, sneezing, eructation, yawning, hunger, thirst, tears, sleep, cough and quick breathing caused by over-exertion. He is a fool who cares more for etiquette than welfare.

At the same time you should not commit these things in a company. Go out, finish and come back. You can do sneezing, eructation, yawning silently in company without disturbing others when it is not possible to go out.

11. (a) Suppression of urine causes pain and discomfort. When done constantly it leads to paralysis of the kidneys or urinary organs. (Such a condition, if not advanced, can be cured with tub bath, massage and enema after ghee being used for nasal drops).

(b) When sexual urge is suppressed it leads to pain in the genital organs, testicles and heart and produces cardiac disturbances. (Cure prescribed for the above trouble is as follows : Massage the paining part mildly. Have tub-bath. Then have your meal with chicken and " Sali " rice. Then have a cup of wine. This cures the ill-affects of suppressed sex, if the condition is not advanced).

(c) Suppression of flatus leads to blockage of urine or stool in old age. It also causes habituated pain and distention in the abdomen with exhaustion.

(d) Suppression of vomitting leads to urticaria, black pigmentations on the face. Oedema, anemia, fever, skin diseases, nausea and erysipelas)

(e) Suppression of sneezing leads to headache, hemicravia, facial paralysis and weakness of the sense organs.

(f) Suppression of eructation causes hiccup, dyspepsia, malfunction of heart and lungs.

(g) Suppression of yawning may cause curvature, convulsion, contraction, numbness, stuttering and trembling of the body.

(h) Suppression of sneezing and yawning may cause instantaneous death.

(i) Suppression of hunger causes emaciation, weakness, change of complexion, vertigo and giddiness. It leads to fainting fits of a cardiac nature.

(j) Suppression of thirst causes dryness of throat and mouth, deafness, exhaustion, weakness and pain in the heart.

(k) Suppressing tears leads to eye disease, giddiness or heart disease.

(l) Suppressing the urge to sleep causes drowsiness, yawnings and eye diseases.

(m) Suppression of quick breath after exertion leads to fainting fits, heart disease or phantom tumour.

12. The impulse to speak, think or act emotionally should always be controlled but not suppressed. It is possible to control only by entertaining the mind in something which is of a nobler motive. You should let out all the physical reflexes. You should never let-out the mental and emotional reflexes when something unpleasant or evil is motivated.

13. Do not encourage the mind when there is the urge to greed, grief, fear, anger, vanity, brutality, shamelessness, jealousy, malice and too much attachment. Teach the mind not to indulge in them.

14. The habit of bluffing, back-biting, commenting about others in their absence and using harsh words should be controlled with constant effort. Urges that cause harm to others like adultery, theft and violence should be controlled with constant effort to train the mind.

15. The virtuous mind that has made itself free from all negative traits is indeed the abode of the happy indweller who enjoys health and long life. Such a one can make his light shine forth to enlighten the triangle of his duty, attainment and fulfilment.

THE GOAL OF AYURVEDA

According to Ayurveda, the individual is called forth to train the mind in the positive direction against harmful motives. According to homoeopathy, the negative attitude of the mind, understood as a totality, is itself a manifestation of disease that can be medically rectified. According to Ayurveda also these traits can be medically rectified but there is a radical difference between Homoeopathy and Ayurveda in the very goal. The goal of homoeopathy is a radical cure of the patient while the goal of Ayurveda is a healthy span without the need to cure a disease. When once the disease is cured the mind and body are perfect according to homoeopathy. But there is no prescribed process that keeps the health preserved and not being touched by the disease again. The origin of disease is the first flaw in mental disposition even according to homoeopathy. Hence the habit-forming nature should be positively used as a preventive method of all diseases. When the process is made scientific, it is what we call Ayurveda.

PHYSICAL EXERCISE

1. Physical movements make the circulation of the etheric currents directed and evenly distributed. When these physical movements are made in a systematic way they contribute to increase the stability and strength of the body. Then it is called physical exercise. Learn to distinguish between exertion and exercise.

2. Lightness of body, ability to work, resistance to discomfort, elimination of the toxic substances and stabilizing the tissues are the real indicators of proper physical exercise. The digestive, respiratory and cardiac features are made stronger after prolonged years of exercise.

3. Select your own items of physical exercise according to your constitution with the help of an expert. Maintain consistency and regularity. Let your physical exercise be a part of your spiritual routine.

4. If you find perspiration, lightness of body and vigorous functioning of the heart and lungs, it indicates that your physical exercise is done on correct lines.

5. If you feel exertion or exhaustion, emaciation, thirst or bleeding from different orifices, cough, fever or fatigued respiration or vomitting sensation, then understand that your physical exercise is running on dangerous lines.

6. Do not practise physical exercise while laughing, coughing, speaking or travelling on foot. Do not practise physical exercise when you have to wake up late in the nights or if you are fond of frequent sex indulgence. It leads to fatal consequences. Sudden death by heart failure will be the most frequent consequence.

7. Persons having rapid emaciation, cough and feverishness should not practise physical exercises. Those who live by lifting weights constantly also should not practise. Those who walk long distances should not practise. Those who are shocked with anger grief, fear and exhaustion should stop physical exercise until things are normal. Children and old people should be judiciously directed. Old people that are nervous, sensitive and too much talkative should totally refrain from physical exercise.

8. Never practise physical exercise when you are hungry or thirsty.

GOOD BEHAVIOUR

Good behaviour needs self-control. It needs a mind that controls and such a mind inevitably causes good health and longevity. One who follows the principles of good behaviour will live a healthy life for a hundred years. Psychic and psychosomatic disturbances can be cured only by practising right living and good behaviour. Try to put into practice as many of the following principles as possible:

1. Do not feel idle to apply your senses, mind and intellect whenever you come across a situation that needs your decision. Entertain a noble ideal enough to direct the whole life-activity.

2. Believe in the presence of the Deva kingdom and have a reverential awareness to the various Devas. Similarly feel reverential of gurus, scholars, cows and those who lead spiritual life. Honour teachers and elderly people. Wear some good herbs. Regularly perform the private routine that includes meditation. Wash your body regularly. Clean

the excretary organs, feet, hands and face frequently with water. Wear clean and pleasant dress. Keep up pleasant mood. Conduct fire ritual and meditation.

3. Protect people from troubles and donate your mite for good purposes.

4. Be aware of the traffic and the invisible Deva traffic where four roads meet. Offer something before or behind the house to feed the little insects and ants through whom the invisible beings are satisfied.

5. Speak timely words to benefit others. Let your speech please people and not hurt anyone. Be careful and fearless. Have humility but be alert and decisive. Be enthusiastic and hopeful of everything you attempt. Be forbearing and virtuous. Have faith in God. Display good manners and behaviour.

6. Avoid spending time in dirty places and impure surroundings where bones, thorns, chaff and cut hair appear frequently. Do not spend time before a gamble house or a shop of intoxicating materials. Avoid spending time near a butchery shop.

7. Practise a friendly attitude to plants, animals and human beings. Turn enemies agreeable, console the frightened, be merciful

to the poor, be truthful in attitude. Be tolerant to excuse unsympathetic behaviour and remarks against you. Pull out the very roots of likes and dislikes by eliminating intolerance in your nature. Stealing, lying and prostituting instincts cause great tension that tells upon your health soon. Grow passive to hatred and any type of sinful activity.

8. Do not speak of others' defects, worse still, others' secrets. Avoid the company of the sinful ones, traitors, snobs and persons who are over-critical, fault-finding and insane.

9. Do not travel by risky conveyances. Do not sit on a hard seat of knee height. Do not sleep on a bed not well-covered or without a pillow on a bed which is small or uneven.

10. Do not spend time with anti-social and unvirtuous people, traitors, lunatics and those whose behaviour characterises meanness, crookedness and irresponsible speech. Do not walk on the uneven slopes of hill tracks. Do not climb a tree and do not take bath in high tide or turbulent flow of water.

11. Do not step over the shadow of noble people and do not move about a place where there is burning fire. Do not laugh, yawn or

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sneeze without covering the mouth and turning the face away from people. Do not grind teeth, sound the nails, strike on the bones and scratch into the nostrils except at the time of washing. Do not scrap the earth, cut the straw, grind the clod of mud with hands. Do not chew things like paper, etc., unnecessarily. Do not sit or stand in odd postures or positions. Do not see the Sun or the planets with the naked eye. Do not gaze at condemned and uncouth objects. Do not trample the shadow of a sacred tree, a flag, a teacher, a respectable person or a dreaded person.

12. During nights, do not enter the premises of a temple, a sacred tree, cross-road, garden, cemetery or slaughter-house when alone. Do not visit a deserted house or a forest alone. Have only limited number of words with those who are talkative. Be passive with people having harmful motives. Have social activities with those who are positive.

13. Either by advice or by obligation or by oversight do not accept doing something that is harmful or frightening to anyone. Do not commit acts of undue courage and risk. Situations that necessitate overnight waking or overday sleeping should be avoided. Do

not feast in making your bath, drink or food splendorous and excessive.

14. Do not sit on a height less than your knees. One should not sit for a long time with knees up position. Let no part of your body be tight-garmented all day long. Do not play with snakes, scorpions and animals with dangerous teeth and horns. Avoid taking a journey when there is eastward wind, summer-sun, snowfall or storm. Do not heat your body by keeping fire below. Take the permission of the elders or respectable persons or touch their feet before taking a journey. In case of no such possibility, touch flowers or the shrine in the house.

15. Wear a gem stone to your right hand finger and eat food directly with the hand. Do not eat without taking bath, without reciting Mantras and without offering to guests and dependants. Wash hands, feet and face, clean the mouth and then eat. Do not eat north facing. Do not eat with disturbed mind. Do not eat in the company of uncultured, dirty and ugly eating persons. Do not eat in unclean dishes, or at improper place and time. Do not eat dirty food or the food served by enemies. Do not eat curds at night. Do not eat foods to be torn, with teeth (especially sugar-cane) directly.

16. Do not sneeze, cough, eat, sleep or yawn in odd postures. Do not attend any work, ignoring the pressure of nature's call. Do not spit or excrete opposite to wind. fire or water or facing the Sun, Moon, Brahmins or learned people. Do not excrete on the road-side. Do not insult women or confide in them with much responsibility. Sex contact is not permitted with a woman who is sick, weak or impure or having infection or who is in menses. Sex contact is prohibited with a woman who is not friendly or loving or who is passionately attached to someone else. Any abnormalities in procedure of sex contact are to be avoided. Sex act is prohibited under religious trees, public country yard, on a cross-road, in a garden, cemetery, slaughter-house, in water and in clinics or in the house of teachers or temples.

17. Sex contact is prohibited at dawn, dusk and inauspicious moon phases or when hungry or exhausted or having an urge of nature's call.

18. Do not speak ill of noble persons and teachers. Do not conduct studies when you are not pure. Do not make any studies during the new moon and the solar and lunar eclipses. Do not study any subject without being

initiated by a teacher. Let your pronunciation be clear, your reading be devotional and your voice normal.

19. Do not deviate from the generally approved code of conduct. Do not make friends with fools, greedy persons, politically afflicted persons and those with abnormalities of sex. Do not be unfriendly or insulting to anyone. Do not beat cows and other domestic animals. Do not use harsh words against old people, teachers or the rulers. Do not cut off your good relations with those who helped you during times of misery and those who know your personal and family secrets.

20. Do not lose patience with anyone. Do not be suspicious or over-confident with anyone. Do not neglect the needs of those who serve you. Do not enjoy anything alone. Let not your behaviour, manners and character be uncomfortable to anyone. Do not suspect anyone but do not leave your responsibility to anyone. Avoid over-critical and over-worrying nature. Do not postpone work. Do not undertake any work without understanding it. Do not be a slave of senses. Do not be fickle-minded. Do not overburden the intellect and the senses. Do not practise over-eating, under-eating, over-sleeping,

under-sleeping or anything that is extreme. Do not decide or do something in an impulse or anger or joy. Let not grief continue long. Do not think too much of your achievements or lapses. Remember your abilities, inabilities and your own nature. Good intentions will not help much. It is the right act that helps you. Keep the capacity to understand that your past behaviour is the cause of good and bad incidents in the present. Your present procedure should be in such a way that it mends your past actions. Do not believe much in your own genius and ability. Have belief in the procedure you have taken. Under any circumstances do not lose heart. Remember that every situation is self-created and also remember that every situation has a solution. Follow the procedure of self-purification whenever you find yourself mentally impure.

21. Be a celibate before marriage and observe monogamy after marriage. Do not feel enough with knowledge, study, charity, friendship, compassion, happiness, enjoyment, detachment and peace.

A SCIENTIFIC INVESTIGATON INTO THE CAUSES OF DISEASE AND HEALTH

It is generally observed that the cause of health is the equilibrium of the basic tissues. Any disturbance of equilibrium causes disease. It is questioned why there are diseases where even the behaviour with food, drink, work, sleep and sex is kept natural enough to maintain the equilibrium. Those who are very regular in habits sometimes go into diseases, at times into prolonged deep diseases. Here the factor of heredity plays an important part. When everything is meaningful and significant in nature, why should innocent people who lead pure lives suffer from heredity? Are they penalised for the mere chance of being born as children of such parents? The Law of Karma explains this. Due to the bad Karma of the past, every soul is attracted towards parents that are fit for it. The fitness decides the selection of parents and heredity. On the background of this knowledge the doctor is expected to understand the width of disease and the scope

of cure in each case. In cases of incurability, much betterment can be repeatedly expected by a constant and systematic elimination of the disease-products on the physical, etheric and the mental planes. Even then the patient goes straight into death through his disease. There are definite causes of the birth of an individual but no definite instrumental causes appear to exist for the death of an individual. The matter is much discussed by the sages and conclusions recorded. Father, mother and the natural process of fertilisation are the consistent instrumental causes of birth. After birth when everything is natural there is the equilibrium of tissues and it is health. Past Karma is the cause of the innate tendencies that disturb the equilibrium of the tissues. These tendencies are the disease causes that run undercurrent. They produce the tendency to behave or misbehave. Misbehaviour serves as the immediate or triggering cause of the disease. Rectification of the effects of misbehaviour is a more convenient and a less efficient process to cure diseases. The more efficient method is to tackle the tendencies of misbehaviour. It is rather efficient but the most difficult process to cure. At this juncture Hahnemann argues that the tendency to misbehave is itself the real disease that can

be cured. Time and again, it is proved that it could be cured. Even then there are cases that are not cured. Also the question why there is " Man's first disobedience to the Law " stands unanswered. Once again Hahnemann decides that the first cause of a real disease is misbehaviour. Herein lies a gap in human understanding.

Always there is the law: " To maintain equilibrium is to live in health. " Then why should people grow old and weak, and why should people die? Everyone (almost) dies of some disease in the end. This is true even if the equilibrium is constantly maintained by good behaviour and regularity. The Law of Health and Disease should, therefore, be once again understood on a wider background. Accept as a point of verification that the stages and ages of life are more true and more natural than the Law of Equilibrium. The law of maintaining health is true only on the background of the higher truths of the different ages. It should be understood that old age and losing the body are among natural phenomena.

The cause of birth is the fertilisation, the causes of which are the parents. What are the causes of old age and death? There are no instrumental causes as much as they exist

to birth. Hence these things are once again to be understood in the light of another background truth, i. e., the Law of Change. Everything that exists is under the influence of constant change. A chain of successions is understood by the mind as something continuous. Our span is no exception. The background cause, working as change in everything is what is felt by us as time. It is the real aspect of time and it deceives us by making the mind measure time as a succession of events. The mind always understands the centre as the circumference. Time is the cause of change whereas the change itself is recorded to understand the interval between two incidents as time. The ultimate truth produced by change is that whatever is produced should recede to disappear. This proves that it is natural for the born being to go into disease and die. Then what is the use of medicines? Is there a real purpose for a doctor? Yes. The real purpose of medicine is neither to prolong life nor to prevent old age. It is only to keep up the equilibrium of the tissues and maintain health as far as the Law of Change permits. It is like prescribing a systematic programme to a passenger during his journey. The journey is inevitable but the programming makes the journey comfortable and systematic. By bringing about

equilibrium of the tissues, the doctor causes physical happiness and natural lease of longevity possibile. The real doctor should be understood as the donor of virtues, good habits, good desires and health on the physical and the subtler planes.

A qualified physician is one who is well-acquainted with the principles of treatment. He should be wise, alert, and prompt in action. He should be well-versed in the classics and the various sciences like Astrology, Palmistry, Physiology, Anatomy and the various natural laws like the Law of Analogy (Correspondence), the Law of Pulsation, the Law of Change and the Law of Alternation. He should be courageous, enthusiastic, encouraging and inspiring. He should be of a loving nature, pure in character, free from motives and devoid of commercial behaviour. He should be able to command the patient and his attendants while inspiring them. He should be conversant with the Materia Medica of every substance. Resourceful of making new combinations of medicinal substances, he should have a creative mind endowed with consistency and continuity. He should be a man who is instinctively interested in taking responsibilities and giving his presence in situation. Above all, he should have the heart of a parent.

DESIRABLE DESIRES

Desires are generally undesirable. They lead man to misery. Yet there are three desires that are to be desired for his own welfare and that of others. They are :

(a) The desire to live : This is essentiaily positive. The basic condition of health can be known by the positive and active desire to live. If it is passive or negative or destructive,it means the health is bad.

(b) The desire to achieve wealth : Wealth is the one gatepass to all good deeds and serviceability.

(c) The desire to live a liberated life : It means we should know our limitations, temptations and defects and should practise living above them. Pure and healthy life without indebtedness to anyone is the only satisfaction that a human being can have.

Of the three desirable desires the desire to live should dominate to achieve the other two. The desire to have a long, healthy span

is itself positive and pious. Everyone desires it at heart but the objection to accept it openly is an indication of disease which leads to suffering. One should mould one's routine in such a way that it is conducive to healthy longevity. The science of such a routine is called Ayurveda (the Science of Life). One who is following the path is qualified to desire wealth to do good deeds. To achieve wealth one can adopt farming, cattle breeding, business, Government service or any other activity that is conducive to one's nature, useful to others and that which is not disliked by people of good behaviour. By doing so one lives a long life, without suffering any loss of dignity. Then follows the desire to experience happiness in future life. Unless one is liberated from the bonds of his past and present actions one cannot aspire for happiness in the future. One should be in a position to work out one's future happiness up to one's next birth by virtue of the results of one's present good deeds. There are people who have not yet got the stature to believe that there is rebirth and that there is a future. Those who can see only the perceptible world cannot go into the truths of the imperceptible things like rebirth. Moreover the majority of those who believe rebirth, only rely upon the scriptures. That means they are not active to work out health and

wealth thoroughly. Regarding things that are doubtful one should prefer to have positive belief until one can see. Disbelief gives no solution. The scope of scriptural knowledge and good tradition is far more desirable than the scope of the individual mind that doubts. Direct perception is always insufficient. This is because, the sense organs can perceive only the things exposed to them. The senses are themselves not objects of perception. Things exist without being perceived by our senses due to distance, etc. So too things like rebirth exist, though some are not yet ready to see. The fact that a child comes to earth through father and mother proves that part of the father and part of the mother are brought by the child who is born. It is a direct example of rebirth. If one of the parents becomes the child, then the parent should not survive after child-birth. At the same time a part of the parent cannot develop as a child. A self-sufficient unit should come to the parents before it takes birth. This is what is called rebirth. Those who know or believe in it should desire for the betterment of future life. Then he should work it out for himself.

Considering the factor of heredity also neither the mind nor the intellect of parents

can be the sole cause of the child's mind or intellect. Everyone is born with his own individuality which he should work out to remove the obstacles on his way and to pave it for the future.

The Seven Dhatus (tissues) unite to serve the indweller. This happens through the instrumentation of the individual consciousness while the impulsion is got from the planetary Karma (Chain Action) of this earth. The soul does not belong to the individual consciousness. The individual consciousness manifests from the soul just as light manifests from fire. The soul has neither beginning nor ending. The fact that we are born and we exist without consulting our individual consciousness itself proves that we are above it and that we are unlimited. Disbelief in our higher existence is disbelief in our own existence. Hence disbelief leads to fall. It is the birth-right of everyone to know, believe and desire for a higher life in the future. A wise man should not think in negative terms since he is presented to himself in positive terms " I exist. " There are only two alternatives to believe 'there is' and 'there is not'. Negative belief needs no instrument, yet it offers no solutions to life because life is positive existence proved to everyone. Positive belief demands the use of four methods, the

testimony of the scriptures, direct perception, inference and synthetic logic. Those who are free from the influence of dynamism and inertia have pure consciousness that can see. They bear testimony to others through the scriptures. They are enlightened and they have no motives. Their words are to be believed. Reasoning based upon perception, inference and scripture establishes the truth of rebirth and the need to better our future living. Principled living, meditation, celibacy and following the path of good people provide a life that leads to liberation.

Those who have not overcome defects of their mind cannot have a liberated living.

There are three factors that support life : food, sleep and self-awareness. When these three factors are regulated, the body is endowed with strength, complexion and proper growth. It continues up to the full span of life, provided one does not indulge in temptations that are detrimental to life.

The strength of a living being is of three types. Constitutional strength, strength depending upon time and manipulated strength.

(a) The constitutional strength of a person is the strength bestowed upon the mind

and the body by birth. It has its own optimum points beyond and below which it can never be pushed throughout the life. This strength depends upon parentage or heredity which, in its turn, depends upon his past Karma. Some are born strong and sturdy while others are born sick and live as puny creatures irrespective of the altered conditions of food and medicine.

(b) Strength depending upon time works according to the age and stage of life. For example, a young man derives more strength through nourishment than an old man. Energy is supplied through the vital centres according to the age. A man who enjoys a calm mind after retirement derives more energy than the busy middle-aged man or the crazy young man. Here, the stage in which he is also works besides the age factor. The cycle of seasons bestows its own modulations upon vital strength of individuals. In the tropical countries, the rainy season bestows more strength upon a healthy man than the mid-summer. In torid zones, summer bestows more strength than winter. Another example of temporal strength is that a person extracts more

energy and utilises it better when he is happy than when he is unhappy. Unhappy mood shuts the gate-ways between his vehicle and the energies of nature around himself. The presence of a person who is positive, friendly and agreeable causes much strength while the presence of an over-critical cynic saps the energies out like a vampire and leaves the subject feeble within no time. These are examples of temporal strength.

(c) Manipulated strength is the advantage drawn by following the principles of diet, rest, exercise, yoga and meditation. According to one's own experience, one can select items of food and drink and combine them to the best of one's advantage. Samething holds good with medicines, tonics, bath and the rearrangement of one's own routine. Altering the professional activity according to health and disposition is another example.

One cannot substitute the deficiency of one's constitutional strength but one can make supplementation by observing the limitations of temporal strength and the constant application of manipulated strength. A man of feeble constitution can live an averagely healthy

life without untimely set back. Any intrusion into the boundaries of constitutional strength, any untimely application of exertion and any defaultation of the rules of manipulation will make the person sick.

Three are the basic causes of disease: Over-utilisation, Non-utilisation and Wrong-utilisation of the senses for the objects around.

(a) Over-use of the senses for the objects results in damage of the apparatus in the constitution. Reading day and night causes brain troubles and eye troubles. Looking at highly-illuminated objects makes eyes blind. A big explosion can make the ears deaf for life. Over-eating spoils the digestion. Anything applied in excess can damage the parts of the body and cause disease.

(b) Disuse of the senses to their objects leaves the senses defunct in course of time. If you close your eyes continuously for years, you may lose your sight permanently. No walking, no physical exercise and no application of the mind make the constitution sick beyond repair. Sedentary life can impair the heart, lungs, kidneys and bladder.

(c) Misuse of the senses results in a different state of ill-health. Abnormalities in eating, drinking, sleeping and sex-life will lead us to horrible consequences. Creating pollution in water, air, food and drink results in epidemics and mass-scale chronic diseases. Polygamy and unclean sex-life results in venereal diseases and their chronic miasms.

The sense organs are five in number : The organs of touch, hearing, sight, smell and taste. They cause a person pervade beyond his physical body through mind. Over-use, disuse and misuse of these senses create three different states of disturbance in the five senses. Thus we have three categories of sick people in the world. The sense of touch is the most dominant of the five senses. It is more direct and it pervades the four other senses. It is more consistently associated with the mind. The mind pervades the sense of touch and the latter pervades the other four senses. An unfavourable sense of touch proves unwholesome to the senses, mind and the body. Touching an unhealthy person, his belongings or clothes may cause disease more easily than through the other senses.

The favourable reaction of the senses works as a health giving conjunction of

the senses with their objects. Favourable action of the mind through the senses contacting the objects is conducive to health while unfavourable action proves injurious to health. Things that are pleasant and beautiful, desirable colour combinations, sound combinations, taste combinations and perfumes when used in a regulated way will improve health, while the inharmonious combinations like ugly figures and sounds cause ill-health.

Action exists on three planes—mental, vocal and physical. This multiplies three times, the possibilities of causing health or ill-health by a constant application of the objects. The action of the five senses, multiplied by the mental, vocal and physical planes presents fifteen possibilities to invite health. Overuse, disuse and misuse of the senses to their objects multiply disease possibilities upto forty-five.

For all purposes of medical understanding the year is taken as a unit of time and is subdivided into seasons, etc. This is to study the modalities of right application and wrong application of things in the daily routine so that people can be educated to eliminate diseases as far as possible. We can safely conclude that the unwholesome contact of the

sense organs with their objects is one cause of disease. Doing something wrong while knowing that it is wrong adds to the disease cause since it creates internal war. The vital force will be weakened by internal struggle while committing a known defaultation. It makes the constitution susceptible to disease. Change of constitution due to a change of environment, climate, age, profession or the stage of one's own evolution, when not noticed to make the required alterations becomes the third prime cause of diseases. Conversely we can lay the law that the proper utilisation of the objects of the senses and good use of activity and time will dispel ill-health and maintain normal health of a person.

Diseases can be classified into three types : Constitutional, Environmental and Psychological.

(a) Constitutional diseases are those that are characteristic of each constitution separately. The three vital functions (combustion, materialisation and pulsation) will be disturbed in each constitution in a characteristic manner to produce distortions in the three basic tissues. In their turn these tissues produce abnormalities in their bio-chemistry.

From time to time the individual manifests the same defects in health while the weak points continue throughout life.

(b) Environmental diseases are caused by infected elements of water, air and earth. The effects of poisons, insects, animals and pollutions come under this heading. Every environmental evil and every epidemic come under this heading. Undesirable influence of unseen forces like devils also comes under this heading.

(c) Psychological diseases are the result of one's abnormal contact with agreeable or disagreeable incidents. Sentimental weaknesses, emotional influences and sensual pleasures come under agreeable incidents that cause diseases. Separations, estrangements and bereavements come under disagreeable incidents. Enmities, hatred, jealousy, malice, etc., can also be counted. All such incidents condition the psychological set-up of a person for a prolonged period of time and impair the health permanently.

Wise people should understand these three sources of diseases and take into consideration what is helpful and what is harmful for health.

They should exert their will to select the helpful items and reject the harmful ones. Work, wealth, desire and fulfilment should properly be rectified and regulated. The socio-economic triangle (duty, remuneration and fulfilment) should be established properly. There is no unhappy incident that is not caused by a disturbance of this triangle. There is no happy incident that is not caused by establishing this triangle. People who suffer from psychological and psychic diseases should be made to serve the learned ones who know human nature and the cure of its distortions. The patient should be educated regarding his vitality, capability, time and behaviour with his family, with the new environment, etc. Above all he should be educated regarding the knowledge of himself and his own nature.

According to the depth of diseases they can be classified again into three groups : Peripheral diseases, Vital diseases and Diseases of the trunk and head. Peripheral diseases include the diseases of tissue materials like blood, flesh, muscle and bone. Diseases of the vital organs include those of the heart, lungs, liver, kidneys, bladder, digestive system and the joints. Diseases of trunk and head belong to the spinal cord, the diaphragm and the brain.

Physicians are of three types : Physicians by appearance, Physicians by influence and Physicians by merit.

(a) Physicians by appearance live by the exhibition of apparatus, dress and environment. Their strong point contains the physician's box, exposed drugs, medical books, bluffing and posing.

(b) Physicians by influence are those who quote the names of wealthy, famous and influential persons as their friends, gurus or patients. They impress people about their knowledge and fame which are false.

(c) Physicians by merit are those who have reached perfection by working hard with therapeutics and persons. They are endowed with insight, knowledge and intuition. They are infalliable in their success and they bring health and happiness though they do not care to advertise about their achievements. Sensible people should not be carried away by appearance about the physicians. They should be practical enough to avoid the first two types and to discover real physicians.

Therapy is of three types : Therapy based on Divine force, therapy based on good combinations of medicinal substances and therapy based on one's own merit. Therapy of Divine force is what we call spiritual healing. It includes invisible forces working through his touch and conversation by virtue of his nobility and love nature. It includes incantation of Mantras, Holy Water, Gem Stones, Talismans, Auspicious herbs, Offerings, Prayers, Worship and Rituals. The second one includes physician's knowledge in the medical science. The third one calls forth new methods and suggestions that come to the physician's mind to effect the cure. Here the meritorious physician is all independent to take decisions then and there. Without the first and the third aspects of therapy a physician cannot always be successful merely by knowing the science of medication.

In diseases where the tissue changes have taken a violent turn there are three alternatives of treatment. Internal cleaning, External cleaning and Surgery. Diseases caused by improper diet or internal poisoning are to be attended to by methods of internal cleaning with medicinal substances (the use of emetics, purgatives, diuretics and perspiratives is meant here). Massaging, fomentation, unction,

affusion and kneading are included in external cleaning. Surgery is used to save the patient as a last resort. A wise man honours his friends but never neglects his enemies. One should not neglect the seeds of one's disease. He is wise who realises the need to take care of the disease in its early stage and sees that it is eradicated permanently. He is a fool who neglects his disease in its early stages and allows it to take him away. In the end he may gather his wife and children and make an offer of a big amount to a doctor. It is too late to mend. A wise person should take recourse to the needful therapies before the disease is established, long before it makes its appearance. Then he is rewarded for his common sense and awareness.